1: Lorimer T-3 (1920-4; 1934-5)(1938 AVT Buzusho AVT

262 care in rationing the year's supply (rationing begins the moment the first barley crop is harvested), scarcely a household we knew but was out of flour and out of potatoes weeks before the first barley was ripe, and was living solely on turnip tops, greens and edible weeds. 'Starvation Springtime' in Hunza evokes no poet's raptures, only a wailing of hungry babies who, as their mothers apologetically explain 'are too small to understand', and a tightening of the belt by those who do; but never a complaint. How these hardy people exist and work and smile—and keep on smiling—on a diet which no Minister of Health would consider even 50 per cent. adequate in quantity or 10 per cent. adequate in proteins, is a mystery, and must represent a miracle of natural selection over centuries. There are no sick or ailing in Hunza; men, women and children are wiry, tough and fit, and a fair proportion live to a ripe and honoured age, busy to the last about such tasks as suit their waning strength and valued for their experienced counsel, for no devilish inventions—cinemas, wireless or machines—have created a gulf between the generations.

147
888
561

243 Harvesting processes are extremely simple. When barley or wheat is ripe, the adults of the family turn out and pull up the shallow-rooted crop by hand, laying the swathes in neat rows to dry. Even when a sickle is used, it is used to pull with, not to cut. As soon as a suitable field is bare, it is flooded, and a circular (more rarely a rectangular) space is enclosed by a small mud wall four or five inches high. When the ground is soft but no longer wet, the whole family, down to the tiniest toddler, forms in line and marks time systematically over the surface to level it. After three floodings and tramplings the new threshing floor is as smooth and even as a hard tennis court. Two neighbouring houses sometimes share a threshing floor which becomes the focus of family activity till the last sheaf is gathered in. The cut crops are stacked conveniently near, and a small quantity of corn is spread on the centre of the floor. Then while Grandfather with his beautifully graceful five-pronged fork throws in more grain from time to time, the team of five cows, loosely lashed together by their muzzles, is driven round by man, woman, boy or girl in turns until the threshing is complete (PLATE III). The person in attendance on the trampling beasts has a switch in the right hand and in the left a wooden bowl as 'dung-dish' in which all excreta of either type are conscientiously collected, not only because the Hunza folk cannot afford to waste an ounce of manure but equally because they are too fastidious to tolerate the fouling of their food. Great was the contempt of our Hunza

476
243
262

2: Lorimer T-3 (1920-4; 1934-5) 1939 AV7 Burusho AV7

Chapter 13

HOUSEKEEPING PROBLEMS

BEFORE we could really settle down to the business of life there were several practical problems to clear up. Water was naturally the first item. The jolly little stream just in front of our rest-house did not run by any means all the time. It brings water from the great glacier behind Báltít; the actual aqueduct channel is some twelve miles long, and represents an amazing feat of engineering. It was made about three generations ago—before which the "New Settlements" of Aliábád and her outliers did not exist—when iron was still practically unknown in Hunza. The excavations and the galleries on which it is piloted so skilfully over gorges and along impossible cliff faces were all made with wooden shovels and picks tipped with ibex horn. The people had—and have—no instruments of precision, no theodolites, nor levels. Against this they have some hereditary instinct that we lack, and an inherited or traditional common sense that enables them to adjust the necessary downward gradients exactly right. You never hear of anyone making a false shot in laying out a water channel, and you never hear of any "labour" difficulties. When a new work is undertaken for the public good it is supervised by the Mir, or his Wazir acting for him, and it is carried out by communal labour, of which everyone recognizes the justice and necessity. The Dála, which will frequently recur in my story, is the main aqueduct that supplies Aliábád, but it has to feed other villages *en route*, and our stream, which was its last section, was therefore only in action at certain times. These are, however, known to everyone, and our people drew water enough when they could get it to carry on for the day or half-day when it would be cut off.

FIRST WALKS ABROAD

There were two dear little girls, Shamáli and 524
Banu, about six and four, who played with me and let me 177
tickle them with straws and play "One little pig went to market . . ." with their dusty little toes. This game proved such a success that I roughly translated it into "One little sheep went to drink. . . ." They would never have seen a pig, and if they had they *ought* to think it unclean, so I thought a lamb was safer. My first version gave one little lamb bread to eat, "bread" being a general word for "food." This caused great laughter: "Lambs wouldn't like bread, Mother dear." "Well, what do you think they'd like best?" "Oh, grass or leaves." "One little lamb had grass to eat and one little lamb had none." Thus amended, my little rhyme was approved, and other youngsters turned up to play "little lambs" till the game grew so popular that whenever I sat down on anyone's threshing-floor baby feet would be stretched out towards me: "One little lamb, Mother . . ." till I got quite tired of ". . . baa, baa, baa, all the way home," but it never palled on them. Centuries hence, when we shall have long been sleeping in the Garden of Rest at Golders Green, some anthropologist will come along and wonder what process of "diffusion" took "one little pig" to Hunza, or whether Hunza spontaneously generated the jingle for itself.

My pencil and little notebook were a great source of amuse- 124
ment, and the youngsters would crowd round: "Have you put 476
my name in? I'm Shamúli." "So you are; but whose Shamúli are you? I've got two Shamúlis already. Who's your Daddy? How many brothers have you got; how many sisters, are they bigger or smaller, what are *their* names? And which house is yours?" Thus gradually I got to know most of our immediate neighbours, but it was no easy matter to sort the families out, for groups would gather on each other's threshing-floors, and anyone whose own immediate work was done would join in to help the workers. I finally gave numbers of my own to all the nearest houses, and tried bit by bit to plot out the various relationships.

Meantime the threshing went steadily on, and I noticed that 293
the driver carried always a flat bowl shoulder high in her left 237
hand. "Now what's that for?" asked I. "Why, that's the dung-

Cp. 54.8, 64.5. *hinai ɑpɵn ɑtka hiksɑn* all the doors are open. N. *ɑv hiq dɵn* open the door for me. 40.8. Cp. 12.5. 64.4. *hiq tɑm e* (*ɵr, ɵli*) shut the door. *hiq tɑm ne qulp wɑlimi* shutting the door he locked it. 62.8. *hir gɵnts hiq tsir ne gɵrtɑm* they used to give him daily (such and such supplies) each house in turn. 280.5.

hévɑ s pl. hail. — *hévɑ giyɑlɑs* to hail. *hévɑ giyɑmɑs* hail fell.

hipɵr a measure of grain. A quarter of a *hiloq* and so about 5 or 6 lbs.

hirpulto day after tomorrow. (V. *hikulto* and note).

hir, hiv ɑ, N. pl. *hirikɑnts*, hm. man (as opposed to woman, Latin "vir"); male (of animals birds etc.). — *hwɑ ɵyum hirɑn drɵnɑi* he has sent a very great man. 90.2. *hiri ɑ gutiqɑnts* men and women. 90.2,9,10, 316.2. *hir nis hɑmɑn* ɵyɵn all the males, all the male population. 240,2,6,8. *ɵrltɑn hiri ɵyɑtɵr dɵrumɑn wɵ wɑlɑwɑ: "lɑi hir" . . .* two men came up to him, "O man", they say . . . 104.1. *jɑ ɑipɵrpulɑnts hir'ɵr wɑs lɑ* I am going to give my daughters to men (i.e. husbands). 106.18. *hiriki (hirik + ɵ? hiri k?) dɑn ɵlɑssɵr ɵtsi gɵrtɑmɑn* the men chased after him in order to stone him. 276.9. *hir hɑl* male dog.

(The N. pl. *hirikɑnts* is probably *hir + ik + ɑnts*).

hir hɑyɵr mɑnɵrɵ to work strenuously all together. IUB. H. *mɑrd wɵ 'ɵrɵt mɑlkɑr hɵrɵn hɑrnɑ. — Hɵnɵrɑnts ɵtsimɵ hɑ ʔu lɑ dɵrts lɵ'lɵrɵ hiriki mɑl'ɑ lɑ mɑl'ɑ dɵrɵrɵr hir hɑyɵr mɑnɵrɵn* the people of Hunar in

000

476

summer all join in working together whether at the apricots, or the threshing floor or the buckwheat cultivation. QUB. 476

hir'iganas, ir'inanas pl. *hir'iginalo* x. 000
1. Soft fleshy stalk of such plants as broad bean, potato, melon, pumpkin, etc.
2. Stalk of a fruit.

h'iriman pl. *hirin'aiyo* x an insect resembling a centipede.

hiriski pertaining to men, man's. — *hiriski yforisin* a man's cap. *hiriski gupaltiq* men's trousers. *hiriski bi.ai.i* gonorrhoea.

hirkuf y manliness, valour, H. *mardangi*.

hirum, hir'um, pl. h and x *-ilo*, y *-iq*, smart, active, sharp, H. *tez*. — *he hirum hilesan bai.i* what a sharp lad he is. *hirum pa* sharp side, i.e. edge (of knife).

hisa -miq y a single month, month. — *guh hisa* this month. Nz. *Asa hisa* one month. Na. *Asa hisamu* in a month. Nz. *hik hisa* one month. *Asa hisa kha* up to a month. Nz. *hisa manom tsAsaf* at the end of every month. 62.22. *guh hisar gusa baskarif gurdam* I'll give you this wether for this month. 62,26. Cp. 60.7, 62.21,26, 342.6.

(*hisa* appears to be *hi*, or *hik*, one + *sa* month. Two or more months are expressed by *sa* q.v.).

hisab, hisarp y account, reckoning. — *guh gunteiram wa he hisarp eh, ja he hisab edam* from this day you keep a reckoning (of the days) and I too shall keep one. 52.5. *altowaltar hula manimi, wa hisab mani bila he? . . . ja hisab habar manimi* 40 days have passed. Has your reckoning